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NEW-JERUSALEM MAGAZINE.

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TOLSTOI'S RELIGION.

THE Bible, without doctrine that is heaven-revealed, cannot be understood. For its meaning is not all upon the surface. It does not treat of earthly things, excepting in the sense that earthly things can be made parables of heavenly things. It is not a book of science, nor of morals, nor of philosophy. It is a book of spiritual principles, which can be only spiritually discerned. To gather a clear and consistent philosophy of God, the human soul, life here and life hereafter, from its different and seemingly conflicting statements, without ignoring some and denying others, is impossible, unless God Himself gives us the key. Natural intelligence cannot master it; earthly scholarship cannot remove its mysteries. It is true that we can gather enough wisdom from it to live by; and in this sense it is true that the wayfaring man though a fool cannot err therein. But it is quite another matter to remove the stumbling-blocks of the intellect, and to draw from the varied surface of revelation a clear, consistent philosophy, in harmony with itself and with all the different needs, longings, and natures of the human race. In this sense the Bible is not plain; it needs an interpreter, and only a Divine interpreter can make it plain.

This statement receives illustration in the explanation of the gospel which has recently been given to the world by Count Tolstoi. The most of us, doubtless, have heard of him

as a Russian nobleman of large estates, a gifted author, a man of the first order of ability, and highly educated, and formerly a man of power and pride, who has become convinced by a careful study of the New Testament, that the religion of Christ forbids him to hold his title and estates; and who has renounced them, together with all their honors and emoluments, and is pursuing the trade of a cobbler, while his daughter willingly works, with the peasantry, in the fields.

Our first impression is, that it is the act of an unbalanced mind, or else of one who, like Solomon, has weighed the vanities of the world in the balance, and found them wanting. This latter is doubtless true, or partly true; but as we read the reasons for his belief, we find them based wholly on a careful and humble and scholarly study of the Word of God. We find much to admire in his character; we find much to applaud in his conclusions. But we discover that in order to reach these conclusions, he is compelled to reject a great part of the Old Testament and ignore a part of the New. His views are worthy of being considered here, for the reason that they serve to illustrate the world's great need of a Divine interpretation of the Word of God. He illustrates what the unaided research of an earnest, truth-loving, self-denying, and seemingly humble spirit can do with the Scripture, and how far it can fall short.

His religious views, in briefest outline, are these: —

Jesus Christ is Divine. He calls men not merely to a change of faith, but a radical change of life. There must be no compromise with the world. The axe is laid unto the roots of the trees. The religion of Jesus is a new religion, — a religion of act, life, character, — equally distinct from all religions of form and ceremony, and from those whose commandments require only formal and superficial obedience. It is a life of love to God and man. The old commandments and institutions are abolished. All that is true and living in them is embodied in a series of five new commandments, which are found in a connected series in the Sermon on the

Mount, and enforced and illustrated throughout the gospel, especially in Jesus's own example, — His life and death.

The first of these commandments is, avoid all anger whatsoever. He justly corrects our wrong translation which reads: "He that is angry with his brother without a cause," by omitting the words, "without a cause," as does our recent revision. That is, there must be no anger. There is no cause for it. Our brethren, with whom we are never to be angry, are all mankind. Whosoever shall say to his brother, "Raca," or worthless fellow, shall be in danger; that is, whoever shall hold any one however humble in contempt, or himself superior to him, by act or word, is in grievous danger.

The second commandment is that relating to marriage. There is one marriage, sacred until death. There is no divorce, no separation. There is to be perfect faithfulness to the marriage bond. In this respect, he finds reason for correcting the translation in MATT. v. which permits a single cause for divorce.

The third commandment, "Swear not at all," forbids not only profanity, but all legal oaths, which, as he maintains, are unnecessary, and extorted from men only for evil purposes.

The fourth commandment is that hardest one of all: "It hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

And the fifth commandment is that which requires us to love our enemies, bless them that curse us, and do good to them that hate us. And as an enemy, in the Jewish sense, meant a citizen of a foreign nation, this commandment forbids all wars, as well as all quarrels or disputes, and all self-defence whatever. And as obedience to these laws would doubtless necessitate the surrender of all or the most of one's property,

we should not cling to it, but cheerfully surrender it all whenever the law of Christ requires.

Before considering the position here taken let us hear what Tolstoi says about the Christian Church, and how far it has departed from this idea of religion as a life. He says: —

"All religious creeds, except that of the Christian Church, enjoin, besides the observance of certain rites, good deeds and forbearance from evil ones. Judaism requires circumcision; the keeping of the Sabbath; the bestowing of alms; the keeping of the year of jubilee; and many other things. Mahometanism requires circumcision; daily prayers, five times a day; the tenth part of a man's riches to be given to the poor; and so on. We find the same in all other religions. Be the duties good or bad, they are deeds. Christianity alone exacts nothing of its followers. There is nothing that he must refrain from. All that is necessary for a pseudo-Christian is never to neglect the sacraments. From the time of Constantine the Church never required any deeds of its members. . . . It was in vain that I looked in our civilized world for some moral principles of life which should be clearly expressed. There are none. There is no consciousness of such principles being necessary. There is even a firm conviction that moral principles are unnecessary; and that religion only consists in words about a future life, about God, about certain rites which, as some say, are necessary for salvation, while others consider them as totally unnecessary."

These words are quoted as being in such remarkable accord with what the New-Church writings teach about the state of the Christian world, and the period in which it cut loose from the original doctrine of religion as a life, and established the doctrine of faith alone, namely, in the days of Constantine. Tolstoi does not say, neither do the New-Church writings say, that the Church does not speak of the desirability of obedience, but that it does not require obedience, except to certain forms. He does not say there are none who are obedient to the words of obedience which the Church utters, only that the Church does not emphasize such obedience as a vital, practical thing. Faith in Christ, alone, will save. God's love will save. Good living is well, but not vital. Christian-

ity, as a life, a life of self-denial, a life of obedience to certain laws which limit our worldly and selfish pursuits, is no more.

With all this, the New-Church writings agree. There are good people connected with the Christian Church; there are people who hold to strict laws of life based upon the Bible; but they do this in spite of the Church, and not on account of its requirements as declared in Catholic and Protestant general councils. The Christian religion as it came from the Founder of it, and as it was in the early days, is no more.

The New Church comes to the world, and restores the doctrine of religion as a life; tells us that all religion has relation to life, deed, action, daily affairs, and that unless our affairs, actions, deeds, lives are ordered by religious principles we have no religion, and we can count on no salvation.

Thus far we find the New Church in entire agreement with Count Tolstoi. The New Church has a doctrine of life, a doctrine of action; a doctrine of effort, a doctrine of deeds; and its opening sentence and central principle is: "All religion is of the life; and the life of religion is to do good."

Are we, then, faithless to this our doctrine when we refuse to follow the literal command, "Resist not evil. Whosoever smiteth thee on the one cheek, turn to him the other also"? If this and the other precepts of our Lord were intended by Him to be literally observed as laws of outward action, then are we faithless unless we obey them. If the Lord Jesus Christ requires of us to obey these five rules in their most literal sense, then must we do it or we cannot reach His kingdom. We cannot ignore them; we cannot substitute our reason for them; we cannot make light of them; we cannot plead that our civilization will not admit of them. If He meant them as laws of outward action, there is no escape. We must reject religion as a life, or reject Christ altogether, or else explain these teachings in another way.

Only Divinely-revealed principles of interpretation can make the Word a lamp to our feet and a light to our path, and preserve the Bible intact, and reveal in Old Testament as well as New, in Moses, the Prophets, and the Psalms as well

as the Gospels, things concerning the Lord and Saviour Jesus Christ and His kingdom.

The New-Church reply to Count Tolstoi, in brief, is this: —

There are, in the literal sense of Scripture, Divine laws for the mind or inner life, and Divine laws for the body or the outward life. The Divine laws of action are contained, in a general form, in the letter of the ten commandments; the Divine laws of the spirit in the Sermon on the Mount. Christianity is a spiritual religion, and therefore requires spiritual laws to live by as well as literal laws. But to abolish the ancient and eternal foundation of the commandments and make the laws of the spirit literal, would be to violate the very first principle which the Lord laid down in the Sermon on the Mount: "Think not that I am come to destroy the law or the prophets: I come not to destroy, but to fulfil."

Religion is a life: not a life of outward action merely, but a life of thought, affection, motive, spirit, purpose. A man may hold property and be selfish, or he may use it wholly as a steward of his Master and be unselfish. Or he may make himself poor in this world's goods without making himself "poor in spirit," which words express the very first necessity of the Christian life, and are the very first words of the Sermon on the Mount. "Sell all thou hast and give to the poor" is a law of the spirit. Make it a law of action, and it might not benefit, but harm the world. The love of display in dress is an evil of the spirit as well as fact, but we should not cure it merely by wearing rags. It needs a law of the spirit and an obedience of the spirit to overcome it. Social dissipations are an evil; but going out of the world would not mend the matter. We must stay in the world and keep from the evil, as our Lord said. Out of the heart of man come all really evil things, and to the heart as well as the actions the remedy must be applied.

We need, then, laws of the spirit as well as laws of action, and they are not to be confounded, nor the one substituted for the other. The New-Church doctrine of life or of outward

religious action is founded wholly on the decalogue, which teaches what outward acts are sins.

There is danger in substituting laws of the spirit for laws of action. Suppose one could so command his temper as to turn his cheek to the smiter, or offer his cloak to the thief, would he necessarily be obedient to the law of the spirit? Would it necessarily make him poor in spirit, humble, a possessor of those inward graces which are exalted in the Gospel? Many an eastern fakir submits to all kinds of indignities for the sake of a holy reputation, or for the sake of entering into an ecstatic state, and acquiring power. Suppose, instead of one man, we had a sect of people who, not partially, like the Quakers, but wholly obeyed the Sermon on the Mount as a law of action. Might it not, would it not be likely to result in a society of spiritual perfectionists based, not on faith and emotion, as at present, but on action? Would it not tend to foster a profound pride of attainment, contempt of others in comparison with self? Are those who have come the nearest to the law of Christian perfection in action necessarily humble minded? We cannot to be sure look within their hearts, but do we not discover in ourselves the fact that self, drawn from one channel of expression, finds another? It is far better for man to do evil openly than to have it dammed up in his soul by a holy exterior. There is danger in any course which confines religion to action or to form. But this danger is reduced to the minimum when we adopt the Commandments as our outward law, and add to them the Sermon on the Mount as the law of the spirit.

Obedience to the second table of the Ten Commandments constitutes the true and solid basis of a religious life; they are the foundations on which that inner life which is hid with Christ in God is to be built. They are its laws of action, defining what we must and must not do in our intercourse with men in our life in the body. The New-Church doctrine of life in act is based wholly upon them. They are the outward protection and guard of the inner life. They are the eternal rocks which are to hold in check our surging sea of passions, saying, "Thus far shalt thou come, and no farther; and here

shall thy proud waves be stayed." They are the strong foundations of character — the Rock on which the house is to be built — on which the Lord founds his Church, so that the gates of hell shall not prevail against it. Yea, they are the Lord Jesus Christ Himself, who in the beginning was the Word, which was made flesh and dwelt among us, who is the Way, the Truth, the Life, the Rock of Ages. It was He, and not some old Jewish Rabbi, who said: "If thou wouldst enter into life, keep these commandments."

To keep the five laws of Christ would necessitate, as Tolstoi confesses, doing away with all law, order, repression. And this would leave virtue outwardly exposed to vice. He imagines not. He supposes that Christ will care for all who follow Him. He fancies that evil and vice would be repressed by the sight of love; but it was not so in Jesus's time. His loving life only brought hatred, the accusation of being in league with Beelzebub, and final condemnation. So, doubtless, would it be today. Until the community has developed a capacity to comprehend the Christian law of the spirit, the outer form of it will appear to them like an exhibition of insanity or something worse. It could hardly be possible, then, even were it desirable, to carry out Tolstoi's plan.

But we do not believe it to be desirable for still another reason. We have mentioned the danger of fostering spiritual pride by substituting the outer for the inner law. There is another application of this principle. By such a course we expose sacred things to profanation or contamination. The holy things of the Jewish Church were contained within the inmost and holiest place of the tabernacle, into which not even the priests could enter. It was written: "Upon all the glory shall be a covering," or defense. The Lord Jesus Himself uttered as one of the precepts of the Sermon on the Mount: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The Ten Commandments, when obeyed as Divine Laws, protect, foster, call into being the spiritual life. The Cherubim, with their protecting wings, are above the holy ark, where the

stone tablets lie. For the Commandments are recognized as civil laws which man can obey without being accused of assumption. In this fact there is protection from danger. But it is different when we bring the laws of the spirit to the gaze of all. Hence our shrinking from uttering in public our deepest and holiest thoughts. There is, it is true, a selfish reason for this, but there is an unselfish reason. "When thou doest alms, let not your left hand know what your right hand doeth," was a precept given by our Lord in this very discourse on the mount. Why not let it be known, if it is the example of love and liberality which the world most needs? The reason is, one cannot be in freedom when his inmost thoughts and motives are known. He is in danger of self-righteousness. The precious law of spiritual liberty is destroyed in him. The world without beholds, and either condemns or praises, and the man is open to the temptation of seeking the glory of martyrdom or else of making himself a whited sepulchre. Take this law against anger, which is a law of the spirit and to be obeyed by man when he stands in the holy place, in the holy silence before God, where no sound from beneath is heard — as still as the solitudes of Mount Sinai, where no bird sings, no water falls, no tree rustles. God only knows the struggle with hatred, jealousy, pride, — the conflict, the victory. That is the way it ought to be. That is the way it must be with all genuine Christian graces. They must develop, grow, in freedom, away from the pride of man, away from the strife of tongues. Count Tolstoi, grand, good man though he seems to be, has not the light to see this. He does not realize that to remove the prohibiting cause of fear and to make the laws of the spirit outward laws of life before they can grow strong enough to control the conduct from within, would tend to destroy both the spirit and the form of heaven in the world. Over Mount Sinai was the thick cloud; over the tabernacle was a cloud by day; over the ark were the cherubim; for upon all the glory there must be a defence.

In conclusion, let me illustrate by reference to what Count Tolstoi considers the central principle or law of Christian life, namely, "Resist not evil," what seems the orderly de-

scent of the Christian law of the spirit into human life, as contrasted with the disorderly method which Count Tolstoi unwittingly advocates. He would do away with all defence of home, property, person, or life. He would do away with all governmental control of criminals, — all prisons, jails, police, or soldiery. He would make the laws of the spirit the laws of action. Instead of this, preserve the commandments, and the laws and goverment built upon them, but bring a new spirit to bear — the Christian spirit. Count Tolstoi overlooks the Lord's teaching: "Render to Cæsar the things that are Cæsar's." Preserve the governments. Preserve the laws. They are the ultimates of the Divine Providence, through which heaven descends. Instead of opening the prison doors, study carefully the question how criminals should be treated so that they will be most likely to reform. Instead of regarding imprisonment as the application of the law of retaliation, of blood for blood, eye for eye, tooth for tooth, regard it as a means of helpfulness. Look with sorrow, pity, hope, upon the criminal, not with revenge. Thus shall the law be fulfilled, and not destroyed. In all personal defence, let the spirit of retaliation, litigation, revenge, give place to justice, which is only another name for love. It is not always love which leaves an enemy unrestrained. It is not necessarily hatred which imprisons him or strikes him down. The strongest hand may employ the gentlest touch, and the sternest voice may conceal the gentlest spirit; the thunderous tones of Sinai and its lurid fires and clouds but mask the Mount of the Beatitudes and the pleading tones of Jesus. We long for that Christianity which shall be a life indeed; when all men shall be brethren; when no man shall say to his brother, "Raca!" when corporations shall have souls; when retaliation shall cease; when the holiness and celestial-heavenliness of marriage shall be felt and glorified; when there shall be no wars; and when the selfish acquisition of this world's treasures shall give place to the effort to acquire a treasure that will not fail. But that will come not by destroying the law but by fulfilling it. It will come as fast as individuals, realizing the world's need and their own, shall

seek daily to fulfil the Christian law of the spirit within their own spirits, and the Christian law of action, taught in the Ten Commandments, in their lives. This is the gospel law, the law of Christ, and we cannot better it. We shall hardly climb up to heaven by any shorter path. This preserves the whole Bible intact. It blends the Old Testament with the New, and Jesus with Jehovah. If the Christian world of men and women would remove murders, adulteries, thefts, lies, and covetings from their outer lives as sins against God, and remove hatreds and jealousies and lusts and fraudulent desires from their hearts, or ask the Lord to remove them when they arise, then would the foundations of human wretchedness be broken up; on earth would be peace, among men good-will; and our lives here would be the seminary, the vestibule, to the broader, deeper, freer, fuller, Diviner life beyond.

Cincinnati, Ohio. JOHN GODDARD.

SERVICE.

THY sandal thong, O Lord, would I
In dust low-stooping, glad untie;
My hands unworthy thus to serve
Would yet in glory wondrous shine,
As to such task they eager fly.
That dusted sandal thong of Thine,
To touch it I do not deserve,
And yet that sandal thong would I,
In dust low-stooping, Lord, untie!

Thou answerest, O Lord, to me,
That when I any brother see
In woe or want and cursed by sin,
If I will help him all I can,
I then have done the deed to Thee;
Thy sandal thong my brother man,
My hands Thy service entered in:
"Thy brother's need My worn feet be,"
Thou answerest, O Lord, to me.

Port Norris, N. J. J. M. SCOTT.

AN ALLEGORY.*

MANY years ago there was a great and good king whose name was Ahhaf. In one part of the kingdom over which he had to rule, there was a very large field wherein all kinds of plants grew. Some of the plants were very beautiful, others were very useful, whilst some of the plants that grew in this field were poisonous in their nature; and the people who had charge of the field thought that the best thing they could do would be to maim and kill all those plants which they fancied were neither useful nor beautiful. In one corner of this field the king had caused to be built a magnificent temple. On the stones forming this temple he had engraven many wonderful words. Some of these words every one who was able to read could understand; whilst other of the words no one could understand, unless they were specially enlightened by the king himself.

From time to time the king sent messengers to explain the words which were engraved on the stones of the temple; but the king's servants in charge of the field did not always care to hear what these messengers had to say; and if they heard them they did not believe that they really came from the king, but took them to be impostors.

The consequence was that the noxious plants were not kept under, but grew up to such an extent that comparatively few good and beautiful plants were able to grow in this field; and yet the king was every day sending new seed to be sown in his field which was indeed sown, but the noxious plants choked the growth of the good and beautiful plants, and prevented them from bearing flowers and fruit. The good and useful plants were always striving to make the field lovely, and furthermore they were always trying to get nearer and nearer to the beautiful temple, for they knew that if once they could get within that temple they should continue to bloom forever. The object the king had in view when build-

* Written to save a mind frightened into insanity in a revival.

ing the temple was that all things within the field should have light and heat, (which light and heat were ever in the midst of the temple); and by their means be enabled to grow, and thus perform whatever use or work they had to do. This light and heat could only come from the temple when it was complete in all its parts, and when the stones which were on the outside of it fitted the stones which were inside the building.

In course of time the servants, whose duty it was to look after the temple, let the outer walls fall into ruin, and the consequence was that many of the stones which formed the walls became detached from each other, until at length the very quality or nature of the stones became altered.

When the temple was built the stones were white, those of the walls of the temple semi-transparent; those within were quite transparent, through which the light could easily penetrate, but through those composing the outer part of the temple and its walls the light could not so easily flow. The reason of this was because the light that was in the temple was so powerful that, unless the outer stones had been made opaque, the light would have scorched up all the plants in the field and nothing could have grown there.

But when the servants let the walls of the temple fall into ruin, and when the light from the inside of the temple could no longer flow through those stones, because they no longer were set together in order but were scattered all about the field in dire confusion and disorder, although the words which the king had caused to be engraved upon them still remained, then because the light from the inner parts of the temple could not flow through them, their character became changed and from being a source of light they became the cause of darkness.

And how was it that those very stones which at one time were the medium of light, now caused darkness wherever they were? It was because they were separated the one from the other so that instead of forming part of the temple they became stumbling blocks.

The servants of the great king were from time to time

changed, and so it happened that in course of time the servants who had to look after the field did not know that the stones which they saw lying about were once all cemented together; but yet they could decipher some of the words engraved on the stones which they found lying about, and from what they read they thought they must be a message from the great king whose servants they were.

The servants saw many things in the field which grieved them sorely, and they thought if only they could destroy some of the noxious, or what they took to be noxious, plants, it would make room for the good and beautiful plants to grow. But how to accomplish this they did not know. They knew that they could not kill all the plants which they deemed evil, lest in doing so they might destroy some of the good aud beautiful plants. So they thought they could use some of the stones which they found, and by planting them firmly on the ground wherever they saw a plant which they thought would be likely to bring forth evil or bad fruit, they might check its growth, even if they could not destroy it altogether.

Thus, it came to pass, that often harm was done where good was intended. One instance will serve to show what really happened in many cases.

The servants saw with dismay that the plants which appeared to them evil were increasing to such an extent that the field, instead of being a lovely place, was marred by their growth, so one of the servants thought, on coming to a place where there were many noxious plants, that if he threw down one of the stones, which were lying about in the field, on the top of these plants, he might prevent their growth and thus their becoming fruitful and increasing. So he picked up a large stone on which was engraved, "The soul that sinneth, it shall die," and flung it upon the ground with such force that many of the plants were battered and crushed; but in the midst of the evil plants was one very beautiful little plant just struggling into existence, it had only just managed to push its way through the hard soil, and the little point that had come through was very tender and feeble. When the servant had thrown down the stone he had not seen this little

plant; his heart was hot within him to destroy the evil plants he saw around, otherwise he would have hesitated before casting the stone to the ground, lest in doing so he should hurt the tender, delicate plant which he knew the king would rejoice to know was growing in his field.

When the delicate germ, which had just peeped out from the ground, heard and felt the great stone falling upon it, the first impression it was conscious of was that it could not possibly live any longer. It felt that it was because of something that it had done that the stone was cast there. The shock it received was so great that all life seemed to be gone from it; in breaking through the hard ground it had been following the instincts of its nature, and although it was not aware of any thing it had done that was wrong, it felt that perhaps in breaking through the mother earth where it had lain so long, was the reason why the stone had been placed upon it. It felt in some dim, uncertain manner that the stone was the property of the great king of whom it had heard; it did not know that the stone was not in its proper place and that it formed a part only of the temple. And so there it lay with the feeling that all its life, all its beauty, had died out, and never more could it hope to be of use.

But whilst it was lying there, the king was on his way to visit the distant part of his kingdom in which this field was. He had known that the temple he had caused to be built had been allowed to go to ruin, so that the outer walls had fallen away from the rest of the building; he also knew that the stones which had once formed part of his temple had been used for purposes that it was not his will they should be used for. Therefore the king came, and when he saw that in many parts of the field the stones were preventing the growth of the plants he loved, he was grieved at heart and ordered his servants to collect the stones and put them back in their proper place. He instructed the servants where they should go; he taught them how they might restore the temple so that it should again become the medium through which light and heat might flow.

Those good plants, which were too weak to grow after the

stones had been lifted up, he had transplanted and placed inside the temple, where in the genial warmth and light of some of the outer courts they could grow and become beautiful for evermore. Other plants, which he knew were strong enough, he allowed to remain in the field; amongst these was the one which felt that it could not live again. King Ahhaf, when he saw this tender plant, said it was not his will that it should perish. "I am come," he said, "that it might have life, and that it might have it more abundantly;" and so with his warm, loving breath he strengthened the little remaining life that was in it, so that in time it gradually awakened from the sleep into which it had fallen, and once again felt those inward pulsations which it had experienced before the great stone had seemed to crush out its life. By degrees it recovered strength, sufficiently indeed to throw out fresh, tender shoots, from which as from so many little eyes it was able to look around it and then, much to its astonishment, it found that it was not alone, as it had felt it was when under the misery and pain through which it had passed; but it saw other plants like itself, some larger and more fully grown, others more feeble than itself. The older ones knew what it had passed through, they having had to go through trials and troubles of their own, all which troubles had, however, tended to make them stronger and more healthy, and so they sympathized with it in the new efforts it was making to adorn the field in which the king had planted it.

The stones which belonged to the temple of the king having been placed in their proper order, the light again shone through its walls, and then it was felt that with the light there was always warmth which caused the plants to grow more and more beautifully, and all the desire of the plants that were good was that they might so beautify the field in which they were placed, that in the king's own time they might be worthy to adorn the inner chambers of his temple.

Glasgow, Scotland. ARTHUR FARADAY.

ECONOMIC PROGRESS.

EVERY thoughtful observer is aware of wide-spread dissatisfaction with the present state of economic science. One need not follow the unwonted activity of students of sociology very far, to learn of the unusual prominence given to economic questions and of the disposition to study them in broader relations.

There is no occasion to estimate lightly the progress already made both in knowledge of abstract principles and in practical treatment of the concrete problems arising, but all that has yet been attained is but the beginning of what is to follow.

Mere apprehension of what the science of the production, distribution, and consumption of natural wealth is, and what its relation to the larger science of sociology, would be meagre equipment for dogmatic assertion of its particular doctrines. Only those who are permitted long and patient study of its intricate complications may rightly assume to teach and proclaim its truths. The much needed improvement of economic conditions cannot be achieved by wise teaching alone. The truths taught must be received and applied to life, must be obeyed, and it may help us, who should sit as pupils at the feet of those who teach, both to see the truth taught and to obey it, if we can see clearer our need of teaching, whence we may be taught, and the most serious obstacle to be encountered in our progress. Do the doctrines of the Church show us nothing of our proper attitude toward the great problems which beset us upon the plane of our present life? Clearly, if we read them aright, there is in the heavenly doctrines most important instruction for our guidance, instruction that will aid us to promote progress in the most outward things of the present life as well as in the deeper things of the permanent life to which they primarily relate.

What and whence is the law of production, distribution, and consumption of natural wealth? What is the method of its publication to those who have departed from its precepts

and lost the knowledge of it? What is the prime hindrance to obedience to its principles? The economic law is the law of right living on the natural plane, and is from the same source as the life which it regulates,— it is Divine law. The order of its publication is the order of promulgating all Divine law. The obstacle to its reception and obedience is the same which sin interposes to hinder reception and obedience to other Divine law, — it is idolatry.

Every student of Swedenborg is familiar with the doctrine that there is but one underived life and that all created life is but recipient life, that in the uncreated being there are three infinite and uncreate degrees: love itself which is the highest or inmost, wisdom itself which is the middle or interior, and use itself which is the lowest or outmost; that love itself is in wisdom itself and both are in use itself. Again that because such is the order of infinite uncreate life, there are three similar degrees in created life, the celestial or inmost degree, the spiritual or interior degree, and the natural or outmost degree, the one above and within the other in the same order as in uncreated being. The one life can have but one law. The one law as does the one life descending from the highest plane to the lowest, puts on in each succeeding lower plane the covering or form adapted to that plane. Without such covering or form the life could not descend, could not exist or be known upon the lower plane; but all of life or law thus embodied on each succeeding lower plane is from within and above; not from the clothing or covering but from that which is covered or clothed upon. The outmost degree or plane contains the interior and inmost planes and it is in this ultimate that they are in their fulness and power. The life of the ultimate recipient plane reacts upon and qualifies the life of higher planes if it be not in full accord therewith, hence the great importance of true order in the life of the ultimate plane. Aught of life originating in the lower or recipient plane could but obstruct the inflowing genuine life and to the extent which it did so would be essential death. Aught of law or order devised upon the lower or recipient plane, not in fact from the order within could be but

disorder, and life according to it disobedience, and suffering inevitably follows disobedience.

Natural good or wealth can have no life in itself. It is not and cannot be good as sought or held for itself. To gain it thus is loss; to hold it thus is essential poverty. The only utility which it can have is in ministration to higher good which from higher planes may flow into it, and find in it a fitting ultimate and continent. Acquired for this it is gain indeed; held for this it is wealth indeed. It may be that while moral and spiritual disorder exist upon the interior plane, the race may be richer within, because it is poor without; may have less poverty in essential good, that it has less wealth in the mere outward covering. The individual man may attain moral and spiritual growth with even less hindrance from poverty in natural environment than from abundant temporal wealth not wisely applied to eternal uses. It is of minor importance with which class of hindrances he contends, but it is of serious moment that his spiritual growth be not obstructed by conscious violation of Divine law on any plane.

To remand temporal and natural good to its true place of subordination to permanent and higher good is to make it not of less but of far greater value. For the sake of the higher good it may serve, it becomes worthy of profound study and persistent effort to promote its production and its equitable distribution. Those who value most the higher good can least of all afford to be indifferent to the quality or quantity of the lower. To know the relation between order in temporal things and order in spiritual things should give increased effort and capacity to promote order in both. The work for spiritual order which may be done in this preparatory life is largely the work of bringing spiritual order into its appropriate embodiment, natural order: —

"The natural and temporal are the outermosts into which man first enters, which he does at birth; in order that he may be able afterwards to be introduced into more internal and higher things; for outermosts and ultimates are continents, and these are in the natural world." — D. P., 220.

"'I am the *Alpha* and the *Omega*, the Beginning and the End.' This signifies that he governs all things from first principles by means of ultimates, and in this manner governs all things in heaven to eternity." — A. E., 41.

The doctrine of degrees, from which it springs that ultimates bear the relation of instruments to primaries or first principles and make one with them in action, is a universal doctrine: —

"There are degrees of both kinds in the greatest and least of all created things." — D. L. W., 222.

Again more particularly in n. 225 of the same work: —

"The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex, every thing civil, moral, and spiritual, belonging to them in theirs; the whole animal, vegetable, and mineral kingdoms, each in its complex, and all the atmospheres of both worlds taken together, and their heat and light in theirs; also less general things, as a man in his complex, every animal in its, every tree and shrub in its, and every stone and metal in its."

Also in n. 226: —

"Since the greatest and least things are forms of both kinds of degrees, there is a connection of them from first principles to ultimates; for similitude conjoins them."

Progress does not in the universal, nor on any plane of life, nor in any the least thing pertaining to that plane originate in the lowest or outmost, but in the highest or inmost, from which it flows by interior channels to the lowest or outmost and thence reacting, in ascending uses, returns by successive steps, uniting all to the highest or inmost, thus governing all.

What is below or without is the continent of what is above or within, because of its reacting in ascending uses and according to the quality of such reaction. Life and order in their descent must be received upon each created plane according to the quality of the uses there performed. If there is perfect return of the life, from above and within, in uses,

there is perfect conjunction and the inflowing and reacting life are one. If there is attempted living from below and without, then is the reaction conflict, disjunction, and obstruction, resulting in imperfect reception of the inflowing life.

Although upon every plane of created life there is immediate influx as well as mediate influx through the substances of that plane, there can be no perfect order in natural things, no perfect economic, living while there is inversion of order, imperfect living in spiritual things. Interior subversion of order inevitably tends to the perpetuation of analogous external conditions. The descending or outgoing perverted life clings tenaciously to its recipient vessels of like defective quality, and every ultimation of evil confirms and establishes the perversion. Poverty, antagonism of classes, want of equity in the distribution of the proceeds of labor, and every form of economic disorder are unimpeachable revelation that man has fallen ; unmistakable expression of spiritual depravity within as well as the basis and ultimate by which that depravity is intensified and perpetuated.

If something of spiritual redemption has been wrought, if some evils which resisted the inflowing life from the inmost have been put away, there is constant and increasing pressure from within that what has there been received may find a fit continent and true ultimate in improved outward conditions, in better outward living. As the life of each created plane of being is within that of the next lower plane and thus all within the lowest, the natural or ultimate plane of being containing all, is said to have the one life in its fulness and power. It follows that times immediately succeeding an advance of the race upon the spiritual plane of being must be marked by material progress, by development and improvement in outward temporal things. If the progress begun within shall continue, that resulting without must also continue and give greater fulness and power to all that is attained within. In the revealed second coming of the Lord there is an abiding cause of advance upon the interior planes of being with certain assurance of corresponding resulting advance upon the natural plane. If the present need from within and

capacity to receive in the common things of every-day life is still far short of what could be wished, it can be known from the inexorable laws of being, as unchanging as their author, "with Whom there is no variableness nor shadow of turning," that what has been accomplished and what is to be accomplished within must flow outward and there be ultimated in more orderly natural living, that reacting in ascending uses it may make one with the descending and outflowing life.

We do not need to know the details of economic science nor wherein the errors of existing conditions lie, to be assured of the necessity of important changes and that such changes will be effected. Regeneration is a gradual process not effected by violent or rapid changes. The spiritual progress of the race must follow the law of regeneration. The consequent progress upon the natural plane is not likely to be effected by sudden and sweeping overturn of systems hitherto prevailing, but from the slower operation of causes deeper than surface agitation, working irresistibly to accomplish purposes of infinite beneficence.

The largest contribution to economic progress which can be made is that which swells the tide of deeper causes within. Individual and collective effort for higher moral and spiritual attainment will form the largest factor in man's part of the work. Much of that effort can be applied directly to the economic problems in hand as a means of spiritual culture and growth, serving best the needs of the higher nature through faithful doing of the work given us by which to obtain daily sustenance. Whether our practical wisdom in natural things be great or small, it is likely to be greatest in the calling to which Providence has assigned us, and in fidelity to the uses of that calling shall we contribute most to economic health in the community.

There is another lesson from the doctrine of degrees, which is in the line of thought herein pursued and may be important. There is need of emphasis upon the teaching that the spiritual and natural degrees of life are discrete, and that communication from the spiritual to the natural is effected by

correspondence. From this may be seen something of the method by which advance made upon the spiritual plane will be brought out upon the natural plane and wrought into its fitting ultimate, by means of which there is orderly reaction in ascending uses effecting restoration and conjunction.

When it is recognized that the real causes of natural prosperity are spiritual, and that the laws of natural living are one with the laws of spiritual living, there is danger that it may be assumed that natural truths can be taught directly or continuously from spiritual truths, that from spiritual teaching may be learned all that is needed of economic laws, of the rights and obligations of classes, of what legislation is needed for the removal of natural evils, and much else of like character. Reflection upon a single aspect of the law with which we are dealing may confirm such assumption, but only by overlooking another aspect of equal importance. At the same time that we learn that the spiritual and natural in their normal relation make one, we learn that they are distinct portions of one whole, each having complete unity in the order of that whole. Progress in each must follow the same law which governs progress with the whole, must begin in that which is highest or inmost and thence proceed successively to that which is lowest or outmost, reacting thence in ascending life conjoining all to that which is highest.

The truths of spiritual order are indeed the soul of truths of natural order but they cannot be made effective for the regulation of natural living except as clothed with truths of natural order, as bodies or instruments. Spiritual intelligence illumines and quickens natural intelligence but does not supplant it, and is not a substitute for it. The ten commandments are a perfect summary of all laws of being as absolute and binding to the very outmost and ultimate of creation as in the highest heaven; but to know and keep them upon the highest plane does not directly open their meaning or secure their observance upon lower planes. No increase of spiritual knowledge of the depths of their meaning can by mere extension become knowledge of their application in natural things. No loving obedience to them on the spiritual

plane can by mere extension become obedience on the natural plane.

The church, earnest that every good should abound and should come in full measure to all, would give freely of the precious truths which she has in store. She can do no greater service, but there is something more required to embody spiritual truths in natural so that they may become effective for solution of the natural problems which confront her children; there are truths to be obtained which are not continuous upon the plane of spiritual truths. No increase or extension of spiritual truth becomes natural truth, notwithstanding by correspondence it makes a perfect one with it. The knowledge of spiritual truth is of incalculable value in the study of natural truth; but it does not enable one to dispense with such study nor can spiritual instruction be a substitute for natural instruction. To teach with authority upon the natural problems of worldly business directly from the truths of religion, tends only to confusion; but to study the natural problems, gathering natural truths for their solution, in the light of spiritual truths which must be their soul and life, cannot but be of great advantage.

We look to the church not in vain to learn that the command "Thou shalt not kill" includes all which tends to destroy the natural life of another and all hatred, or aught that could injure the soul as well; but if we would learn what does tend to destroy the natural life of others, what should be sought and what avoided for physical health, how this law must be embodied in proper sanitary regulations, and what is temperance in food and drink, we must look to the truths of natural science. We look again to the church and religious teachers to learn that the command "Thou shalt not steal" forbids fraud and injustice of every kind in relation to natural goods as well as its still deeper meaning, which forbids depriving another of his faith, and appropriating to one's self merit which belongs to the Lord alone; but we do not obtain from them instruction as to what natural goods do belong to another, nor what methods of business tend to deprive him of them or prevent his acquiring what should be his. The

church and religious teachers as such may earnestly urge conformity to all natural laws which govern the production and distribution of natural wealth, may enjoin faithful effort, each in his respective calling, to learn and apply them; faithful stewardship of all that is acquired; the practice of economy and avoiding waste; but only from natural truths can there be teaching with authority what are the laws of natural production and distribution, — what is economy and what waste. If it is now clear that spiritual truths cannot be effectively applied direct and unclothed to natural problems, but must be clothed with or embodied in the truths of the plane wherein the application is to be made, we return to a brief consideration of the method of acquiring the natural truths which are to become recipient of the light from within. We have seen that these truths are not to be acquired by continuous extension of spiritual truths, but that communication from spiritual to natural is by correspondence; and we may now see that while the acquisition of natural truths may be said to be continuous or by extension, when considered with reference to the natural degree as a whole in distinction from the spiritual degree, the increase or extension of natural truths is effected in the same order as the increase or extension of spiritual truths in the spiritual degree, and this is the same order as that of the increase or extension of truths in the universe in its complex of degrees. Progress in economic science is not from its lowest truths but from its highest. The impulse from descending life of higher planes is first received in the highest and thence must descend to the lowest and reascend in active use making one with the highest.

Denunciation of existing conditions from those who suffer, combinations to obtain power to compel concessions, and mutual contentions for rights are symptomatic of disorder and may direct attention of students to the particular truths most needed for immediate remedial application, but otherwise contribute nothing to the solution of problems encountered. Those upon the mountain tops first discern the coming light which later dispels the darkness of the plain below.

The method of communicating the law is itself part of the law and coextensive with it. Upon whatever plane the law descends, there also is the law of its publication, clothed as all else is clothed with forms from the plane of its application, but in essence the same. In exact correspondence to the method of giving the law of spiritual living is the method of giving the law of natural living, the economic law.

The revelation from Sinai served not only to give the Divine Commandments to the Jewish people, and to preserve them as given for all peoples to whom the Scriptures should come, but it was also a representative and correspondential teaching of the way in which the Divine law of living is ever communicated to those who have departed from its precepts, not alone how the law of spiritual living is proclaimed but how the law of all living is given. The leaders who can become the instruments of proclaiming the true economic law to us, must be those chosen to lead, not after our will, to advocate and establish our theories of trade or our conception of the relations of labor to its return, nor yet in their own strength teaching and proclaiming laws of their own devising, but under teaching and guidance from the one source of law. Reverent lovers of truth, diligent and earnest seekers to know it as it is written by the creator in the nature of things and as diligent and faithful to proclaim it just as written, must lead the way of enonomic progress. To them it has been and will be given to go up above us and to stand in light that to us would be bewildering and blinding, there to receive the law from its original source, in the very handwriting of the creator and infinite lawgiver. When they return to us on the plain below, bearing the tables on which the law is written by the finger of the creator, inwrought in creation itself, it is because we will not forego the worship of idols that we cannot read the economic law as there written by its author on tables of his construction. It is our veneration for the false which we have substituted for the true, that which we have set up as economic law from below and without in place of the true law from above and within, our worship of economic devices which are the work of our own

hands, which our own fingers have made, that has resisted and obstructed the inflowing light. It is this which has made it necessary to break in pieces the tables thus prepared and inscribed.

The economic law is not changed because we shut ourselves out from ability to read it as written in creation itself, in the original constitution of man in the forces of nature and in his relations to them. Those who would bring it to us in undimmed brightness cannot suspend its operation. There must be some willingness to know that our idols are such, and to put them away; some readiness to make war upon all that has led us astray. New tables of stone must be prepared like unto but not the first. The tables are now wrought by human hands, the ultimate truths in which the law is embodied, on which it is written, are not the perfect lowest which unperverted life from the creator had wrought. All that can be obtained at this stage is a copy obediently wrought by one who has seen the original and presenting the constitution of man, the forces of nature and man's relation to them, as nearly like what they were originally from the Divine hand as the artisan with human limitations can discern and present them. The new tables are two as were the first, the law is to be written on that which is perceived by the will as well as on that which is seen by the understanding. The leader who is to proclaim the law and lead the people in its observance must take the new tables to the top of the mount, far beyond where those to be taught may come. There in the mount the Divine hand writes upon the new tables the same economic law originally written by the creator in creation itself; "the words that were in the first tables." However widely we may have departed from its observance and however obscure it has become to our apprehension no other economic law can be given than that which the creator has written in the nature of things.

If we would know the economic law as it is written upon tables prepared by the infinite hand, we must know and reverently acknowledge that no substitute for that law which human wisdom can devise has virtue. Every such substitute

is an idol, and reverence for it shuts out knowledge of the commandments which are ever in force unchanging and absolute. It is no new tendency with which economic progress must contend. To assume to know good and evil for himself is original sin with man, and it taints every plane of his being in which he has conscious life, the lowest or ultimate as certainly as the higher or interior. Economic error is from this source and can have no other source. Truth and only truth is given from the source of truth above and within. Economic progress will be obtained only by acknowledgment that an economic law exists which must of necessity be supreme and by conformity to that law. The effort to put away every tendency to substitute our way for its way must be thorough and vigilant. The test of all legislation upon economic subjects is does it remove obstacles to the operation of the supreme law, or does it assume to be a law in place of the supreme law? Is it in the spirit of obedience or control? There may be legislation in the form of restraint which secures greater freedom to obey the higher law, but every device for restraint which does in fact hinder the operation of the supreme economic law brings economic death and must be abandoned.

The masters of natural science pursue their studies with loyalty to truth just as they find it written in the nature of things, and those only who pursue economic studies in this spirit can proclaim the law as written by its author and successfully teach its particular truths by means of which economic progress can be effected.

Brookline, Mass. ALBERT MASON.

GROWING OLD. — They say I am growing old because my hair is silvered, and there are crow's feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house in which I live. But I am young, younger now than I ever was before.— *Dr. Guthrie.*

PSALM CIX.

WHAT IT DOES NOT MEAN.

THIS psalm has been a stumbling-block to many, who find it difficult to believe that the Lord's spirit can rest in words of cursing, and that he who stood for the Lord could be capable, even under the severest temptation and injustice, of uttering words which ask that such direful miseries might fall upon his foes.

This indisposition to believe that such can be the words of Divine inspiration has led to various attempts to mitigate the force of the words, one of which attempts has lately come to notice in a way to deserve close attention. A careful student has lately proposed the following interpretation.

Verses one to five are regarded by him as the universally accepted sense of a prayer for deliverance from encompassing dangers induced by evil plots. They are:—

"Hold not thy peace, O God of my praise;

"For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

"They compassed me about also with words of hatred; and fought against me without a cause.

"For my love they are my adversaries, but I give myself unto prayer.

"And they have rewarded me evil for good and hatred for my love."

No comment need be made upon these words, except to quote the teaching that they treat of "the perverted Jewish Church, that it rejected the Lord and despised and hated Him."—"Internal Sense of the Prophets and Psalms."

But we now come to the more difficult portion contained in verses six to nineteen, which run thus:—

"Set thou a wicked man over him; and let Satan stand at his right hand.

"When he shall be judged, let him be condemned; and let his prayer become sin.

"Let his days be few; and let another take his office.

"Let his children be fatherless; and his wife a widow.

"Let his children be continually vagabonds, and beg; and let them seek their bread also out of their desolate places.

"Let the extortioner catch all that he hath; and let the strangers spoil his labor.

"Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children.

"Let his posterity be cut off; and in the generation following let their name be blotted out.

"Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

"Let them be before the Lord continually, that he may cut off the memory of them from the earth.

"Because he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

"As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

"As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

"Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually."

Now the idea is suggested that the common interpretation of these verses, by which they are supposed to contain David's imprecations upon his enemies, is to be set aside in favor of the understanding that these are the words of the enemy himself, which are recounted in the way to be seen in the forty-first Psalm, where we read: —

"All that hate me whisper together against me; against me do they devise my hurt.

"An evil disease, say they, cleaveth fast unto him; and now that he lieth he shall rise up no more."

Here the phrase "say they" has been supplied in order to show that the words are those of another. It is contended that it is not uncommon to find this use of quotation without

other indication than the sense itself, and that the verses six to nineteen of the one hundredth and ninth Psalm are intended to be read as a statement of the words of "the mouth of the wicked and the mouth of the deceitful," which they "have spoken with a lying tongue."

What is to be said to this interpretation? First, that it is ingenious and may be so skilfully presented to a person listening without the Bible before him as to create an affirmative feeling.

But, secondly, the question arises, What use would there be in giving at such length the words of the enemy? We get no good by repeating over the words of foes. But, perhaps it is intended for us to see how evil are the wishes of the enemy? Then surely the words would go still further and would contain false accusations, for these, rather than curses, are the words of foes. If these are "the words of hatred," it is strange that they acknowledge the Lord, (verses 14 and 15) and it is strange that the enemy calls himself "broken in heart" (verse 16).

No; these words are actually a prayer to the Lord, though so severe in tone, and they follow without break the verses preceding. This is made very plain by noting that the following verse reads: —

"Let this be the reward of mine adversaries from the Lord; and of them that speak evil against my soul." (Verse 20.)

Here the connection with verse 19 is so close as to preclude the idea that verse 19 is to be attributed to the enemy but verse 20 to David, that is, to the Lord.

Looking now for a moment more closely, we note that there is no such difficulty with attributing these words to Divine inspiration as to give ground for this new interpretation. We see this at once by quoting from what is given us as the internal meaning of the Psalm: —

"They [of the perverted Jewish Church] will perish in the judgment, and others with whom the Church will be will be received in their stead." (Verses 7 to 12.)

"So will it be with their posterity which will perish because in falsities of evil, and will reject the Lord." (Verses 13 to 20.)

These verses, viewed spiritually, are calm prediction, and every verse describes a part of the results of confirmed evil. However terrible in their meaning they simply describe the end of the man who resists and rejects the Lord. We have this explained in respect to several of the verses, as for instance in regard to the ninth, which reads, "Let his children be fatherless and his wife a widow." The explanation is:—

"'Let his children be fatherless' signifies that, with these, truths will perish, as is clear from the significance of the fatherless, namely, those who are in truth and not yet in good, yet desire good; here those who are in truth but do not desire good, thus those with whom truths perish, for the evil are spoken of. 'His wife a widow' signifies that goods too will perish, as is clear from the signification of wife, which is good, and of widow which is those who are in goods and not in truths but desire truths; here those who do not desire truths, because the evil are spoken of." —A. C., 9206, 9207.

There is a full explanation of the eighteenth verse in A. E., 695, and of others in other places.

Surely there should be no difficulty in perceiving that this is the true meaning of these words, and that they should be read, not as the angry words of the foe, nor as the expressions of David's revengeful feelings, but as the inspired predictions of the results which evil, if persisted in, would bring upon itself. The difficulty is only upon the surface, and the remedy which we have examined and rejected is a superficial remedy. Viewed in the light of the spiritual meaning the passage is a calm prediction of actual dangers.

A subsequent verse, the twenty-eighth, does indeed say, "Let them curse, but bless them"; but this is no sufficient support for the theory that verses six to nineteen are mere angry curses. For note that the next verse brings us back to the firm ground again when it says:—

"Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle."

It is well to perceive clearly from this Psalm that, in order to contend with spiritual foes and not submit to them and

make their service our employment, it is very useful and indeed wholly necessary to see them in their own quality, and to discern with horror the end which will be reached if we join with them. For sinful men, subject to temptation, there is no more instructive Psalm than this, and these condemnatory wishes we should literally feel and utter towards every form of evil.

Bridgewater, Mass. THEODORE F. WRIGHT.

WHAT IT DOES MEAN.

One fact of much importance to be distinctly borne in mind in explaining Sacred Scripture is that it is not given in language immediately from God, but in the language of men — in the language of the men through whom the Scripture is given. The language of this Psalm is taken from the Jewish mind, and in the mere letter is an expression of Jewish character. It embodies Jewish feelings which were of an extremely selfish and cruel character in relation to enemies. These are made the medium of Divine revelation. But while this form of expression is used, if the essence of the Divine communication it contains is regarded, there is nothing in it of selfishness, nothing of hatred of enemies, nothing but infinite loving kindness.

The question that first arises is, "How can what is only kind and loving be embraced in such apparently opposite forms?"

In Swedenborg's general explanation of this Psalm, we learn that the first six verses relate to "the perverse Jewish Church, that it hath rejected the Lord and despised and hated Him;" that what is taught in the next six verses is, "that they will perish in the judgment and that others are to be received in their stead with whom the Church will be." That in the next seven verses it is taught, "that their posterity will in like manner perish because they are in the falses of evil and reject the Lord." That "the next five verses are

a prayer to the Father that He will assist because He is esteemed as vile and of no account." That the next four verses continue the prayer "that they may be put to shame." The close is, "celebration of the Father for His assistance."

We see clearly from the Psalm in connection with the explanation, that its words are throughout the words of the Lord, our Saviour. And in explaining it we must be guided solely by what He has taught us of Himself; especially by what He has taught us by His life and in His instructions, as recorded in the New Testament.

There is nothing that we know more certainly from this source than that He loved His enemies; that He blessed those that cursed Him; that He did good to them that hated Him; and prayed for them that despitefully used and persecuted Him. So we know that there is nothing in the apparently terribly hostile denunciations of this Psalm, which is inconsistent with loving, blessing, doing good to, and praying for those whom He denounces. But how is this consistent with the words of imprecation used? It is in this way: The Jews were nominally the Lord's people. They occupied the place of His Church on earth, the end or purpose of which is to coöperate with Him in the regeneration and salvation of men. This is what the Lord desired. This is what, from Divine love, He was seeking; and His pain at the want of coöperation on the part of the Jews to this end is what was within the denunciations drawn from their characteristics which He used. It is this which is within the words when He says:—

"When he [that is the Jews] is judged, let him be condemned, and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children be vagabonds and beg, let them seek their bread also out of the desolate places. . . . Let his posterity be cut off, and in the generation following let their name be blotted out. . . . Because he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him."

That there can be and is Divine love in these expressions, at least in many of them, it is not difficult to see. Even in this last: It is of Divine love that cursing should come to those who love it, and that blessing come not to those who delight not in it. It is the best possible condition of those who love cursing, that it should be their lot, and that it should be that of those who delight not in blessing, that it should not come to them. So it is better that another should take the office of the Church that fails entirely in performing its use. And so of the other things which are said.

We see the same love under a form less darkly obscured in the New Testament, in the Lord's denunciations of those who sat in Moses' seat, but who "say and do not."—MATT. xxiii.

"Woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer them that are entering to go in." Again: "Ye devour widows' houses and for a pretence make long prayers: therefore ye shall receive greater damnation."

Here, with the apparent denunciation, the whole spirit is that of love for men, love that they should enter the kingdom of heaven, and deprecation of that which hinders them from entering; love for them who like widows are in need of help; and deprecation of that spirit which seeks to make long prayers an offset for destroying the widows' houses.

That this pure love of the Lord and nothing else was what moved Him in His denunciation of the Scribes and Pharisees as hypocrites and in the denunciations of the Psalm, and thus that there was nothing but pure love for the persons condemned, we can see from the Lord's teaching under another form. He says: "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye. . . . Thou hypocrite, first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."—MATT. vii. 3, 5.

By being born of a Jewish mother, the Lord inherited tendencies to the evils in which the Jews were. So far as this inheritance is concerned and the tendencies it produced, He

had a beam in his eye, He inherited tendencies to love those who loved Him, and to hate, injure, and destroy His enemies. He inherited tendencies to the spirit manifested in the letter of the Psalm. But He did perfectly what He teaches us to do, He cast out thoroughly the beam from His own eye; and thus came to see clearly how to cast out the motes from others eyes. And he could only see clearly how to cast the mote out of others eyes, by seeing the mote from love of the others; for nothing sees clearly but true love which is unselfish love, love for the well-being of those who are for any reason denounced. Thus when the Lord, with such apparent severity, denounced the Scribes and Pharisees as hypocrites, and the Jews in the Psalm, having cast the beam out of His own eye, from pure love and nothing else His denunciation came forth.

This last view leads up to another most important aspect of the case. In the Lord's declaration: "A man's foes are they of his own household," we see that man's enemies, and thus the Lord's enemies in the most special sense, are the tendencies to evil in himself. There were tendencies in the Lord, which, when they were judged must be condemned, and whose prayer would be sin; tendencies which could be fitly spoken of in such language as this: "Let his posterity be cut off, and in the generation to come let his name be blotted out. Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out: let them be before the Lord continually that He may cut off the memory of them from the earth; because he remembered not to show mercy, but persecuted the poor and needy man that he might slay the broken in heart."

After the denunciation of such tendencies in his own Jewish nature, such beams in His eye, in view of them, well might the prayer arise from a heart overwhelmed by its burden: "Do Thou for me, O God, the Lord, for Thy name's sake; because Thy mercy is good, deliver Thou me, for I am poor and needy and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust; my knees are weak through fasting; and my

flesh faileth of fatness. I became also a reproach unto them; when they looked upon me they shaked their heads. Help me, O Lord, my God; O save me according to thy mercy."

With what power do all these words come to us, when we bear in mind that they were the Lord's when the Jewish tendencies which were by inheritance His, were distinctly seen, when He was casting the beams out of his own eyes — the beams given a most vivid distinctness by the presence and the influence of the infernal hosts. He did not indeed hate the infernal hosts that assailed him through these tendencies; but he did utterly oppose and utterly condemn the selfish tendencies of the inherited Jewish nature. In this aspect of the Psalm we can perhaps see more distinctly its entirely pure and heavenly character than in the other aspect, where the Jews themselves are brought to view.

And what a flood of light does the state of the Lord brought to view in this Psalm throw upon passages in the New Testament where the Lord's extreme suffering is described, as when He fasted forty days in the wilderness, and when He was in agony in the garden and on the cross. Then He was fulfilling something of what in the Psalms is written of Him.

The victory of the Lord over His enemies is brought out at the close of the Psalms. The angel appeared unto Him, strengthening Him. "I will greatly praise the Lord with my mouth, yea, I will praise Him among the multitude. For He shall stand at the right hand of the poor to save him from those that condemn his soul."

The victory was not only a victory for Himself, but was also a victory for His people over their enemies, their evil tendencies, and furnished them with the ability to see clearly how to cast out the motes from their brothers' eyes by first casting the beams out of their own.

Abington, Mass. JOSEPH PETTEE.

OPEN LETTERS.

Editor of the New-Jerusalem Magazine: —

POVERTY NOW AND FORMERLY.

By several writers upon "Progress and Poverty," who have had a hearing in your columns, it is quietly assumed as a thing of no doubt that the rich are growing richer and the poor poorer. Upon this idea are hung many revolutionary plans; plans which are so radical in their tendencies and so uncertain in their probable effects, that they should certainly not be tried except in a case of extremity.

When conditions of life are in a bad way, and growing hopelessly worse, we are justified in trying desperate measures, on the chance that, while these measures may not do good, yet it is possible that they may; and we may try them because we believe that any change cannot be for the worse and may be for the better. But if, on the other hand, conditions, while not just as they should be, even if very far from being as they should be, if only they are constantly and surely growing better, may be patiently endured. Even if the progress be slow, if only it be constant and certain, we may well be patient, because of the certainty of the final result. And this is true, even if we believe that some radical change would result in more rapid improvement; because the effect of radical change is always uncertain. Instead of the improvement we hoped for and believed in, we may find loss and disappointment.

It would be well then if we could decide on the start whether the poor are really growing poorer. A correct decision cannot be arrived at by theorizing or speculation. Neither can it be arrived at by studying alone the condition of the poor today. Even if we find cases of extreme suffering, cases of mourning for "man's inhumanity to man," cases of hardship and poverty so extreme that our hearts ache, and we wonder that God could be willing to create men to a condition where they must be so miserable (and there is no lack of such cases), even this proves nothing as to the question whether the poor are growing poorer, until we have

compared the condition of the poorest now with the condition of the same class at some former time. Are the poorest now poorer than people of the same class were a generation ago?

Possibly the answer might be that there has been no change in the condition of the very poorest. The very poorest now and the same class at any former time may be on the same level, being always as poor as is possible. Happily absolute death from starvation is a thing almost unknown in the United States at any period in the history of the country. Short of absolute death from starvation there are now and always have been people who are as poor as it is possible to be. The next question might be whether the number of the extremely poor is greater now in proportion to the population than ever before. Whether there are any statistics within reach that would decide this question I do not know.

Higher up in the social scale there are statistics within reach that may be helpful to an understanding of the question; in some instances conclusive. I know that many say that statistics are misleading, and that it will not do to rely upon them. This is like saying, as has been said, that if the facts in the case do not agree with our theory, so much the worse for the facts. For what are statistics but the facts in the case?

If the statistics are false, they may lead to false conclusions. Therefore we should be sure that our statistics are correct. If they do not cover the whole ground, and a theory be built upon or a conclusion drawn from them, the conclusion may be incorrect. In that case our time would have been better spent in studying the statistics and in looking for more, than in drawing conclusions.

It is very common for the advocates of the Henry George land theory to say, that if others do not see things as they see them, they are governed by their prejudices. This may be true as a matter of fact; but it has not much to do with the truth or falsity of the theory. All of us are governed somewhat by our prejudices. Generally we inherit our political sentiments with the color of our hair, and it is about as easy to change one as the other. Some of us inherit a tendency to adopt every new notion that comes along, others a tendency to hold on to all old notions. None are free from prejudice. Let us hope that all of us are trying to become so.

When we look at the condition of those in rank above the very poor, say of the average working man, there are many statistics

within reach, if only we care to look for them. As a slight contribution to this supply let me offer a few facts from my own experience.

A little over forty years ago I was at work in a woolen factory in New Hampshire. I was called from sleep in the morning by the factory bell, and at five o'clock I must be at my post in the factory. At seven o'clock I was released and allowed a half hour for breakfast. With a hungry, hurrying throng of fellow operatives I hastened through the factory gates, ran through the streets to my boarding place, and swallowed my not too luxurious breakfast. Before the expiration of the half hour I must be at my post again. At noon we were allowed another half hour for dinner. At seven o'clock at night we were released for the day. These were the summer hours. In winter we had breakfast before going to work, and were at work at six o'clock. We had our half hour for dinner and we worked until seven and a half o'clock at night. Thirteen hours a day in either case. I believe these were the usual hours of labor in factories in New England at that time. They who live in factory towns now will know whether there has been an improvement in the hours of labor.

A few years later I was at work at shoe making in Massachusetts. I could make ten pairs of boys' shoes in a day. For this work the price was fluctuating. The most that I ever received for the work was twenty cents per pair. I sometimes made the same kind of shoe for ten cents per pair, and I have made them at many prices between these limits. I had to pay for my own findings, and for team to carry in; also for rent and heating of shop. These items amounted to not less than two cents per pair; so that at the lowest price my wages amounted to not over eighty cents per day; at the highest price not over one dollar and eighty cents. Those who are familiar with shoe factories now will be able to judge whether there has been an improvement. In the one small factory with which I am now familiar, workmen earn from one to three dollars a day, according to ability; once in a while one, on an exceptionally good job, running up to three or even four dollars a day. These cases, however, are exceptional and should not be dwelt upon. But it would certainly be fair to compare myself with the man who is now earning two and one half dollars a day, and to say that, while I earned forty years ago perhaps an average of seven dollars and fifty cents per week, my successor now, is earning

fifteen dollars per week. A day now means ten hours. When I used to make my ten pairs of shoes a day I could not do it in ten hours, probably nearer twelve.

As to condition aside from wages. I worked sitting down, in a little, dirty, smoky shop, and the occupation told upon the operator, so that a shoemaker of many years' standing could be known by his narrow-chested, round-shouldered, ungainly appearance. My successor, in at least one factory, works in a steam-heated, well-lighted, and ventilated room, and he works standing up not over ten hours a day, and when he goes out from his work he goes out erect with nothing in his form or gait to show that his occupation is unhealthy. In fact it is probably as healthy as any indoor occupation can be. It seems to me that he is better off as to his material condition than I was forty years ago.

As to the effect of the introduction of machinery upon the wages of the workman. Probably in no line has there been a more complete change in the process of manufacture than in boots and shoes, and yet it costs more now to make a boot or a shoe than it did forty years ago. The capacity of production of a workman has been more than doubled by the introduction of machinery, and his pay has been doubled at the same time. With all the aid that machinery gives, the cost per pair for the work has not been diminished at all.

In all that has been said in this paper no allusion has been made to the purchasing power of the money earned now and forty years ago. This is a subject on which I am not prepared to speak; and I therefore let it alone, merely expressing the opinion that the purchasing power of a dollar in the aggregate of the necessaries of life is not less now than it was forty years ago. This is a question that could be easily settled by an examination of the files of any prominent city newspaper that has been published for forty years, where the quotations in the "Prices Current" will answer the question beyond doubt. I am told that the question is answered in a book by Edward Atkinson on the "Distribution of Products."

Let me say in conclusion that it seems to me that an abundant supply of statistics is what we need before we begin to theorize.

Jefferson, Wisconsin. GEORGE COPELAND.

SWEDENBORG STUDIES.

WERE THE STONES USED IN THE CONSTRUCTION OF THE TEMPLE HEWN?

In A. E., 585, explaining 1 Kings, vi. 7, Swedenborg says:—

"The altar and afterwards the temple, were in an especial manner representative of the Lord as to Divine good and Divine truth, wherefore by the stones of which they were built, were signified the truths of doctrine, of religion, and of worship, stones in the Word also denoting truths; that nothing of self-derived intelligence should accede to the truths of doctrine and worship thence derived, and consequently be therein, was represented by the stones being entire, and not hewn, of which the temple and the altar were built."

The same is stated with much distinctness in A. R., 457, 847; S. S., 47; A. C., 1298, 8941, 8942, 10406.

At the first glance it would seem as if these emphatic statements were in conflict with the passage of the Word upon which they are based. For it is said in the common version, that "the house when it was in building, was built of stone made ready before it was brought thither." But, referring to the original, we find that the primary meaning of the term rendered "made ready" is given by Gesenius as "to be whole, entire, *integer*," precisely that given by Swedenborg. This apparently removes our first difficulty.

A more serious one meets us, however, in 1 Kings, v. 17, 18, which reads as follows. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers; so they prepared timber and stones to build the house." A similar statement occurs in 1 Chron. xxii. 2. "And David . . . set masons to hew wrought stones to build the house of God."

Perhaps neither of these passages can be regarded as conclusive statements that the stones were hewn or shaped, as the primary meaning of the several terms thus rendered is "to cut." Still they will hardly admit of the construction that the stones were taken as quarried direct to Jerusalem and built into the temple. The commentators interpret the former passage in the light of the two later ones, as we should naturally expect.

Canon Cook, in the Speaker's Commentary, says, "The spirit of the command 'not to lift up any iron tool' on the stones of an altar, seems to have been followed by the Jewish king in building the temple. Every stone was so carefully prepared in the quarry (*supra*, v. 18) that without further chipping it exactly fitted into its place. Thus the fabric rose without noise."

Geikie, in his "Hours with the Bible," states that "Stone was got from huge quarries in the twin hills on which Jerusalem and the temple stood. Immense blocks were cut, hewn into shape and bevelled ready for use, before being brought to the spot where they were required. . . .The great stones for the foundations and walls were got from these quarries, in which one huge monolith, that had split as it was being removed, still lies as it was left in Solomon's day. . . .Three years were consumed in the various preparatory labors, which were all completed at a distance from the actual site, so that no sounds of the mason or carpenter might be heard on the sacred hill.

> "No workman's steel, no ponderous axes rung,
> Like some tall palm the noiseless fabric sprung.

"The walls . . . were of squared stones, with bevelled edges, and in many cases of gigantic size, each silently placed at once in its proper position."— Vol. iii. pp. 405–8.

In a foot note, the following extract from "Underground Jerusalem," pp. 420–3, is given: —

"The stones near the rock vary from 6 feet in thickness to 3 feet 3 inches. One at the south west corner is 39 feet long. Most, however, are from 23 feet long to only about a yard.

It is the chief corner-stone that is largest. No mortar has been used ; the stones fitting exactly on each other."

This would seem pretty conclusive as to the facts of the case. How can we reconcile with them Swedenborg's repeated statement that the temple stones were "not hewn ?"

Urbana, Ohio. WILLIAM H. MAYHEW.

ANSWER.

WITHOUT meaning to prevent any one from making a full answer to this interesting question, we feel it right to say what seems to us obviously true.

In presenting the extract from A. E., 585, Mr. Mayhew did not quote three passages from the Word which are the ground of the statement to which he demurs. These passages were what Swedenborg used to draw his inference. They read as follows: —

Ex. xx. 25. "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone ; for if thou lift up thy tool upon it, thou hast polluted it."

JOSH. viii. 30, 31. "Joshua built an altar to the Lord God of Israel in Mount Ebal, an altar of whole stones, over which no man hath lifted up any iron."

1 KINGS, vi. 7. "And the house was built of whole stone as it was brought, for neither hammer nor axe nor any tool of iron was heard in the house while it was in building."

It is on these passages, and not on his own idea, that Swedenborg bases what is said in A. E., 585 and elsewhere. The fact that the stones were not hewn means to him just what the passages say. As to the quarrying of the stone for the temple they say nothing, but they do say that the stone was whole, that is, that the altar was not of hewn stones, and that the temple was likewise. Had there been occasion for him to comment upon the quarrying of the stone (1 KINGS, v. 17, 18), he would not have seen reason to modify the first statement which was simply that the stones, though quarried, were not hewn.

THE WILD GOURDS.

In explaining the passage, 2 Kings iv. 38–42, Swedenborg always uses the word *colocynthidae* to describe the wild fruit which was brought and cast into the pot, leading the sons of the prophets, when they tasted of the pottage, to cry out that there was death in the pot. This word, from which comes the name of the drug colocynth, describes a wild gourd. Although the scholars have not determined what the plant was, all agree that it was the fruit of a wild vine, so uncommon that its quality was not known to the sons of the prophets.

With this in mind the reader may be confused by finding in one place, A. E., 618, that the fruit seems to be spoken of as grapes; *colocynthidas seu uvas agrestes amaras.* This reads in the English translation, "bitter gourds or grapes of the field."

Now the difference between a gourd and a grape is so great that one cannot think of the two being likened. Moreover we have this same word *colocynthidæ* used for the knops beneath the brim of the molten sea (1 Kings, vii. 24), and those ornaments cannot have been so small as grapes.

It is true, however, that the words for a "wild vine" do mean a wild grape-vine in their common use, so that to speak of the fruit of it as *uvae*, the common word for grapes, would not be at all strange, but, when qualified by the word rendered wild, it may mean something else than a grape-vine. The word *uva*, too, is not restricted to the grape, but may mean a berry of rounded form, or even a swarm of bees.

Without asserting that the *colocynthidae* were not grapes, we deem it so likely that they were gourds, that we would prefer to see A. E., 618 rendered, "bitter gourds or fruit of a wild vine," thus leaving the subject open to any light which may be thrown upon it by further research.

ARCANUM AND MYSTERY.

A truth lying hid in the Holy Word till it has pleased the Lord to reveal it is called an *arcanum*, which has sometimes been translated by "secret," but, since a secret is gen-

erally something concealed for reasons known to war and intrigue, the name has not a good sound, and it has been found best to keep the original word, and to use it freely in our literature.

Swedenborg used it on the first page of his treatise concerning the soul, and then in the *Adversaria*, and then in the title of the great work which unfolded some of the deeper meaning contained in Genesis and Exodus. He also used this word of facts brought out as to the spiritual world from what had been heard and seen. No word could have been more apt to his need and it was in constant use by him.

Yet there is another word which he seems to have used to some extent in the same sense. This is the word *mysterium*, which of course must be rendered by "mystery." In the *Index Biblicus*, we find under *arcanum* a cross reference to *mysterium*. This word may be found in A. C., 6854, where the explanation of the Lord's coming down to deliver the Israelites from Egypt (Ex. iii. 8) brings out the meaning as to the Lord freeing those of the lower earth at the Judgment. Having explained this, he says, "this is a mystery." A little further on, speaking of a similar point, he says, "this, with what was said in n. 6854, is a great mystery, which cannot be known except by revelation."

In T. C. R., 508, we read of the inscription *Nunc Licet* seen over the portal of a temple in heaven, which signified "that it was now lawful to enter intellectually into the arcana of faith." Afterwards an angel repeated the message in the words, "Enter hereafter into the mysteries of the Word hitherto closed, for all its truths are so many mirrors of the Lord."

This use of both words in sentences so nearly identical may suggest that a distinction was made, by which a hidden intellectual law or fact was called an arcanum and a hidden truth of the Word a mystery, and such a distinction may have been in Swedenborg's mind, but it was not closely adhered to, for we read of the "mysteries of faith" in A. C., 301, 1071, and elsewhere, and we read of the arcana concerning every subject, Scriptural and philosophical.

Sometimes also the word *occultum* is used in the same sense, but not in the form of a substantive.

It would seem that the word "mystery," which was a well-known word to describe the hidden things of Scripture, came to be used sometimes, especially when mention was made of the Holy Word, but that the word arcanum proved most serviceable, being free from any associations such as the other word had obtained from the Greek mysteries at Eleusis and from other uses of magic.

THE AFTERGLOW.

The colors deaden in the west,
The red sun hurriedly goes down,
The winds wing lighter o'er the grass,
And labor slackens in the town.

But o'er the East a gorgeous bloom
Glows purple as the damask-rose,
And caught upon the tossing sea
A golden flood of fire flows.

The kine grow dimmer in the vale,
And soft the sail upon the sea,
More lustrous is the liquid dark
Of the brook that skirts the lea.

The sunburst smoulders to the verge,
And far above bright Hesper gleams,
While overhead the lucid moon
Deepens all her silver beams.

The flowers close, the noises cease,
The stars are one by one unfurled;
Light stays her wings in one long flight,
And skims down to the underworld.

New York. A. Lincoln Kip.

BOOK NOTICES.

LIFE. By COUNT LYOF N. TOLSTOI. New York: Thomas G. Crowell & Co. 1888. pp. 295. $1.25.

THIS is thus far the most interesting of Tolstoï's books, although written in a somewhat dry way, with every sentence containing the word "life," and giving hints rather than expressions of his full meaning. Yet the reader finds at once that mere speculation as to the origin and nature of physical life are not what the author cares for, but the most direct inquiries into true life in its exercise. Tolstoï proceeds by chapters, each of which has for its heading a sentence summarizing the contents. He divides the truly developed man into rational consciousness, the animal life, and lifeless matter. This excellent division leads him to the higher step that the rational part is above space and time. Thus he says: —

"The true life of man, from which he forms for himself an idea of every other life, is the aspiration towards happiness, attainable by the subjection of his personality to the law of reason. Neither reason nor the degree of his submission to it are determined by either time or space."

He is not clear in regard to immortality, but he makes the point that men fear death, because conscious that, from living only animal lives, they are not prepared for it, because it brings the animal life to an end.

The picture of Tolstoï shows him at his best because in a peasant's frock with his face full of contempt for false views of life and of hope for the future. Indeed he distinctly says that the world grows better, and that children are less brutal than their parents. It is not unkind to this noble thinker to say that his light is much clouded by pagan notions and that he needs the full light of the rationally opened Word to illumine his vigorous mind.

THE CHURCH AND THE WORLD. JOSEPH DEANS. London: James Speirs. 1888. pp. 90. 50 cents.

MR. DEANS'S bright eyes seemed to look upon us as we read with much interest the eight discourses which make up this little volume and which treat respectively of the world, marriage, children, business, and the future life in their relation to the Church,

and finally of the Church militant and the Church triumphant. Good sense, uttered in a free and incisive style, pervades the book. Mr. Dean sometimes takes his texts from the Epistles, but his treatment being topical he wanted only a heading for his discourse. For a reticent New-Churchman who enjoys the doctrines without speaking of them, or who speaks of them as if they were his own discovery, he has very little regard : —

"A New-Churchman who speaks in a manner that leads to the inference that the truths he advocates are in any sense his own discovery, who is ashamed of the name of Swedenborg and the New Church, has a great advance to make before he gets to be a New-Churchman."

THE WORLD'S VERDICT. By MARK HOPKINS, JR. Boston : Ticknor & Co. 1888. pp. 355.

MR. HOPKINS joins other popular writers of fiction in exhibiting the victory of true worth over worldliness. The fashionable mother and the idle father have an honest, noble daughter, who is the heroine. Loving a man not of her set, but of genuine qualities, she finds opposed her mother, her rich lover, and some unprincipled men. The second heroine has the same quality as the first, and also meets with difficulty, but is united at last with the rich lover of the first who has been made to see the need of work, and then the first heroine also reaches blessedness. By drawing on a fall from a horse, a theatre on fire, and a ruffian, who with a pistol nearly kills the book's hero, Mr. Hopkins has weakened his story, which, otherwise, that is, if he could have been a little more natural with it, would have ranked with the second if not with the first class of novels and far above the ordinary mass of them.

TURNING POINTS OF THOUGHT AND CONDUCT. By JAMES MORRIS WHITON, M. D. New York : Thomas Whittaker. 1888. pp. 210. $1.00.

DR. WHITON is an exponent of the new theology in a more positive and luminous manner than others of his class. He looks with disgust upon the old and stands firmly in the new. We have read with much pleasure these well-published twelve sermons preached during a visit to England, and have noticed many quotable passages. For instance, this : —

"Set in contrast with this [idea of Eternal Benevolence] the ancient notion of a few favorites of heaven elected by an arbitrary sovereignty to a paradise of light,

while an encircling outer darkness resounds with the wail of an outcast multitude created for a destiny of endless torment. Which is the Christian and which the heathen idea of the Divine election? It is no wonder that those churches which do homage to the heathen idea in their idolatry of a crumbling creed, are now withholden by the Christian instinct from teaching in their pulpits that God for His own glory predestined some to everlasting death."

THE LOST WEDDING-RING. By MRS. WINTER and MRS. BOY. New York: G. P. Putnam's Sons. 1887. pp. 171.

A VERY odd little book is this with its spiritual wisdom interjected into the chit-chat of two vivacious women. But the anonymous writer is a skilful one and she has written usefully. The condition of the race represented by Adam, the meaning of the creation of Eve, the true nature of the Fall, the spiritual principles of marriage are all brought out in a way that reminds us of Dr. Holcombe in his book on "The Sexes Here and Hereafter," but the writer gives no names. With a little doubt of the wisdom of making the talk quite so light, about cigarettes and what not, we feel that the thoughtful reader will get some light here as to the only way in which the lost "wedding ring" can be found. Our people should read it critically and conclude as to the accuracy of the statement of our doctrine.

JOHN WARD, PREACHER. By MARGARET DELAND. Boston: Houghton, Mifflin, & Co. 1888. pp. 473. $1.50.

THIS is an unusually thoughtful story, worthy of a close reading. At first appearance the characters seem crudely drawn, later they become to the reader intensely real. The Episcopal clergyman, who always remembered after his Saturday night whist party that he ought to have done something about a sermon, and who was utterly at a loss by a death-bed, is placed in contrast with a young Presbyterian minister who intensely held and preached hell and the scheme of salvation and nothing else. This latter married in true love the niece of the former, an honest, untaught girl, who instantly rejected her husband's Calvinism and became in the end a thorn to his parish, and was led to separate from him. This gives the book deep interest, but other characters are equally remarkable. The writer is evidently a moderate agnostic and seems to write from experience.

The Methodist Review, published in New York by Phillips & Hunt, 805 Broadway, is a strong and thoughtful publication. In an article in the May number on the book of Ecclesiastes, the

author, Dr. Terry, of Evanston, Ill., brings out the idea that the word *Koheleth*, means a "debater rather than a preacher." As to the contents of the book which is included in the Scripture canon, though known by our people to have no spiritual meaning, Dr. Terry holds consistently that what the writer says "touching God and life and death and judgment need not be regarded as special revelations. We look upon these words of the wise as an attempt, a study, on the mysteries of life, but not a successful solution of them. Let us observe," he says, "the glaring impropriety of citing doctrinal proof-texts from such a book. It has been too much a habit of dogmatics to commit this blunder."

One of the editors in a notice of Dr. Curry's commentary on the book of Job, says, "Job was a theist sitting in the twilight of Old Testament revelation." It is "the story of Job's perplexities." These are noteworthy sayings from this source.

ENGLISH TRACTS.

We have received a valuable tract from the pen of Mr. J. Stuart Bogg of Manchester, who treats of the question, "How should the Apostolic Writings be viewed in the New Church?" He holds a high view of the value of the doctrine contained in the Acts and Epistles, and supports his view by quotations from Swedenborg. On the subject of resurrection, especially 1 Thess. iv., meeting the Lord in the air, etc., he believes that the language of Paul can be so explained as to be right, and quotes some remarks of Rev. W. Bruce on the subject. We know of nothing which treats of the Apostolic Writings so fully, even if something of overstatement may seem to be made.

Rev. F. Sewall has two important tracts, the one on the Rite of Confirmation in particular and acknowledgment of faith in general, the other on the Divine origin of our doctrines, — a noble defence of the Church from the charge of sect.

History of the Boston Highlands Society of the New-Jerusalem. By John A. Thompson. Boston: 1887. pp. 109. Price 50 cents.

With its frontispiece representing the pretty church at Roxbury, this book is the neatest specimen of a society history which we have seen. The account fully describes the labors of Rev. Abiel Silver and goes on to give all the steps taken by the people in reaching their present, prosperous condition under the pastoral charge of Rev. J. K. Smyth.

SUMMER LEGENDS. By RUDOLPH BAUMBACH. New York: Thomas Y. Crowell & Co. 1888. pp. 287. $1.25.

THE excellent translation of Miss Helen B. Dole gives English readers a taste of the fairy-stories of a charming German writer, who has such popularity at home, it seems, that his stories go into twenty-second editions. In these tales he is at home in nature and delightfully lively with his incidents. He does not seem to us to have a deep purpose of instruction, but aims rather to amuse; still, he makes right triumph over wrong invariably. There are twenty-two stories, and every one has that peculiar interest which holds the attention of both old and young.

The New Age is a bright and promising monthly printed at Melbourne, Australia, and designed to serve as a medium of communication between the people of that continent. Rev. J. J. Thornton is editor, and indicates a decided gift for his work.

THE "Meisterschaft System" has now been applied to the study of the Latin language and the little books for that purpose have been published at 257 Washington Street, Boston. The extraordinary speed with which languages are learned by this method recommends it to many.

THE Boston Correspondence School of New-Testament Greek has for its organ a bright monthly entitled the *Boston Academy*, the editor of which is Rev. A. A. Wright. He will print this year a course of lessons for beginners in Greek. The office is at No. 38 Bromfield Street, Boston. Subscription, fifty cents.

The Homœopathic Recorder, published by Boericke & Tafel, 1011 Arch Street, Philadelphia, lately contained an appreciative notice of the work on "The Soul,"—a commendable innovation for a medical journal.

NEXT DOOR, by Clara L. Burnham, has been issued in neat paper at fifty cents, by Messrs. Ticknor & Company, Boston, who are issuing a semi-monthly series of choice reading in this form.

THE NEW CHURCH.

THE GENERAL MEETINGS OF 1888.

By the new arrangement of the general meetings all are compressed within eight days, and those who can be absent from home for a limited time only, especially the ministers who are away but one Sunday, are greatly pleased with the arrangement. It would seem that, after some experimenting, the best disposition of meetings has been attained. It only remains now to make the best use of the time, to have some of the Associations condense their reports, to have the ministers' reports except those of the ordaining ministers presented to the Council revising the list rather than to Convention itself, and to have a general understanding that the discussion shall consist of brief and business-like speeches.

We love to note, from year to year, what seems to us the increasing effectiveness of the regular Boards, made evident by their fully prepared reports presented in print, and the generous emulation of younger men to enlarge the work which descends to them from the elders. Very little exhortation seems to be needed when people gather from scenes of self-sacrificing activity and are ready to return at once for fresh exertions.

We refer briefly to the meetings in their order.

For the first time the graduating exercises of the Theological School were held in connection with the general meetings. They took place on Tuesday, May 15, at 11 A. M. Three students, about to leave, all with work in hand, gave some evidence by reading sermons or essays of their progress. The character of the productions was such as to show an ardent love for the pastor's work. Those who knew each candidate's history, entered with deep interest into the exercises. Considering previous deficiencies of education in the doctrines, and the interruption of study occasioned by the demands of vacant pulpits, the performances were creditable.

That afternoon the Council of Ministers met in the tasteful church at Roxbury and continued its sessions for three days. It divided its time between its business of considering in private session matters referred by the Convention, and its discussions

over papers on assigned subjects. These latter were considered publicly. This arrangement turned out so well that there is every reason for continuing it. Such subjects as "Prayer Cure," "Extending the Uses of the General Pastorate," "The Education of the Sexes," and "The Minister's Struggle" could not fail to be useful.

Thirty-nine ministers were present, besides several candidates. The entertainment furnished by the Roxbury friends was excellent.

On Thursday evening the beautiful parlor of the church house at Newtonville held a happy company of Alumni of the Theological School, and the time was profitably passed in listening to remarks from a large number, including some of the Board of Managers and the Faculty; but especially from former students recalling, not without emotion, their days of preparation for the work into which they have now entered. Beginning with members of the first class and closing with one of the last graduates, the speeches were full of gratitude for the past and of hope for the future.

Friday, May 18, was devoted to the Sunday Schools and was spent in a way to indicate no decline in this important work. For the first time an address was delivered by the President, and the evening session, which has been sometimes too extemporaneous in its character, was strengthened by contributions by teachers from their own experience with classes. It is pleasant to know that the lesson notes will be continued as before. By making a full use of this day and evening as the years pass, we feel that the Sunday-School workers may be greatly benefited and encouraged in their arduous but most interesting task.

On Saturday morning, May 19, we attended the meeting of the corporation of the Theological School. With all present a feeling of satisfaction seemed to prevail that, in its quiet way, the school had grown in size and pecuniary resources till the time might be near when it could take a more independent position. That the time will come when such a move may be made we have no doubt, but we hope that the Managers will keep in view the advantages to the students, if they are strangers to our organization and little informed in rites of worship, of having their place of study where they can as now see the working of the Societies and meet the the inquirers who come among us and easily join in all kinds of Church work.

In the afternoon Convention began, with an attendance of forty-three ministers and fifty-nine delegates. So far as the ministers went the representation was fairly general, but of the lay delegates thirty-five were from the Massachusetts Association, its full quota. Illinois had but two; Michigan, one; Ohio, one; Maryland, one. This deficiency, which was due to the unusually early time of the meeting, needs to be mentioned because it would become a great evil if continued. The Convention would cease to be general, and would greatly vary in its membership from year to year. As it was, the great meetings on Sunday, 736 communicants being present, led one to overlook the smallness of the representation. But the fact is that, with the largest number ever present at communion, the list of delegates was much less than was necessary to make a fully efficient Convention. Last year, meeting in the little church at Detroit with a membership of less than two hundred in the Association, as compared with the seventeen hundred in the Massachusetts Association, the Convention had fifty-two delegates, eight from Canada instead of two as this year, seven from Illinois instead of two, six from Michigan instead of one, twelve from Ohio instead of one. It seems to us that, without going to the extreme of our English brethren, who meet in August so as to use the vacation season, we might settle upon a time when we could have every year strongly representative gatherings.

All the work of Convention went well. No Committee was behind with its report. The two subjects brought forward in the President's address were given the most time, as they deserved. The financial needs of the *Messenger* were ably presented, and the response was highly gratifying. With the proposed endowment fund of $20,000, three fourths raised at once, the paper was placed upon a firmer footing than ever before. We congratulate the editor that he is thus relieved of anxiety. Other periodicals would no doubt gracefully accept similar gifts and cease their effort to be self-supporting.

We esteemed the subject of missions even more important on account of the increased opportunity for such work, and the good results which have attended the efforts of the Board of Missions and their agents. Both at home and abroad there is much waiting to be done. The great want is men, as we felt most poignantly after attending a meeting of the Board. It must be acknowledged

that, while there are a few most devoted workers, the love of ease is such in our older societies that the missionary spirit is far below the need. We cannot understand why the ministry should seem to so many a hardship when, in all but money, it receives present blessings with which those of no other occupation can compare, and when, in respect to financial support, it gives cause for no serious complaint. There are unsuccessful men in all callings, but too often the ministry is judged from its unsuccessful men and parents find thus excuses for leading their children to some other calling.

The subject of the General Pastorate elicited a discussion in which it happened that every view was expressed except that of the Council of Ministers, from which the subject was reported with a recommendation that the Convention modify its Constitution by inserting the words : —

"An Association desiring that the powers of the General Pastor should be vested in the office of Presiding Minister, and not in a separate order of the ministry, may, with the sanction of the General Convention, confer such powers upon its Presiding Minister during his term of office."

This would enable New York or Illinois to choose a man to the office of its Presiding Minister, come to Convention and obtain its sanction, and then invest him with the ordaining and other powers of a General Pastor so long as he held the office. Now Convention invests with the office and it is permanent. We have already somewhat discussed the subject, and writers on both sides have expressed their views in our pages. The Convention sided with the opposition to the proposed change. It heard remonstrances and requests, but the view of the Council was not stated. It would probably have made no difference in the end, as it would have indicated that some recommended the proposed change with regret. The subject was laid on the table by a vote of 39 to 20, and was afterwards taken up and recommitted. We feel free to say that the Convention will be likely in the end to adopt a more elastic policy than this vote would indicate, yet that such change will be a real benefit we gravely doubt. New York, for instance, needs the General Pastorate. Its outlying territory is less ministered to than any section of the country, not excepting the far South. To provide for the ordaining power alone will not supply this great want. It seems to us, if we may presume to say so, to be suffering from Congregationalism which is simply indi-

vidualism, and we earnestly hope that it will come to see that a minister of ability and experience moving about over its territory is essential to the best development of the New Church in the Empire State. We were for changing the Constitution to make it as broad as its first Article, but we are not in favor of abandoning the work of the General Pastorate.

We regret that home duties prevented us from receiving the benefit of the Sunday services and some of the evening meetings. We carried out of the meetings a feeling of encouragement and of increased regard for the workers near and far. May the Lord bless His work.

A LIBRARY AT BIRMINGHAM.

THE Wretham Road Society, always in earnest, has lately gained possession of a rare collection of Swedenborg's and collateral works, which had been in the possession of Mr. J. R. Boyle. With justifiable energy Rev. Mr. Rogers secured the prize before a subscription was started by his people, and now there is fair prospect that the whole cost, some $2500, will soon be raised.

SIGNIFICANT EXPERIENCE.

REV. J. E. BOWERS, Canadian missionary, makes the following noteworthy statement, in an account given in *New-Jerusalem Tidings*, of a trip northwards. What he says of the New-Churchman and what he says of others will bear careful thought: —

"In all the places visited on this tour there is only one person who professes to be a New-Churchman; and he was averse to my giving a lecture; and the meeting that was held in his town was arranged for by other parties. And I may add this remarkable fact, that one of these parties was raised a Roman Catholic. It is also an interesting fact, as I have found by an experience of some years, that a New-Church missionary will find a few sympathizers in almost every community. For, in almost every locality, there are those who are in genuine natural good, and who will be delighted with the spiritual truths of the Word, when, in the Lord's time, they come to hear them from the mouth of a New-Church preacher, or learn them by reading a tract or book."

ONTARIO, CAL.

IT is pleasant to learn that another California Society exists, one of twenty members having been organized at Ontario, under the charge of Rev. D. V. Bowen, lately of Salem, Mass. The time would seem to be approaching when our friends on the Pacific slope should form an Association.

THE RELIGIOUS WORLD.

DEFECT OF PRESBYTERIANISM.

Rev. L. C. Baker, who has lately withdrawn from the Presbyterian Church, speaks some frank words in his periodical, *Words of Reconciliation:* —

"There is a fatal defect in the present constitution of the Presbyterian Church, and the same is true of most of the reformed Churches. They were constructed on the principle that the statements of truth embodied in their confessions are final. Any one who calls in question these statements at an important point, and who puts the question to the test as we did, whether he can honestly do so, is invited to depart. This assumption, that God has nothing more to teach His Church on these vital points, is without warrant either of experience or of Scripture. The Presbyterian Church is today suffering an immense loss of moral power, in that she forces her ministry into an attitude where truth larger than their own system can reach them only in ways more or less surreptitious. While at the same time her most popular preachers are those who quietly ignore the harshest features of her system, and who make incursions into the larger fields of truth which God is opening up in our day outside of it. But it is melancholy that while doing this they are compelled to stand as the representatives of statements to which they are mentally disloyal. When their sermons deny their creed, not only does their own mental integrity become impaired — and, of necessity, their spiritual vigor — but their congregations detect the inconsistency. They suspect them of trading on false capital, and unwittingly withhold from them the full confidence which only perfect candor and uprightness in one who speaks from God to men can command. There is thus a radical defect in the constitution of the Presbyterian Church which only some great convulsion can remedy. It has built itself upon the theology of the seventeenth century, on the assumption that God had nothing more to teach His Church beyond it. It has made no provision for further expansion and illumination in the knowledge of the ways and works of God. It created no permanent Jerusalem Chamber. It has grown, indeed, in inteillgence and liberality, but at the expense of its honesty. For so long as it allows no one to dispute the supremacy of its 'system,' it puts upon its adherents the necessity of cramping within it thoughts it was never meant to hold, and forces them into intellectual inconsistencies and subterfuges damaging to their spiritual life and fruitfulness."

JUDGE PITMAN'S EXPERIENCE.

The *Forum* magazine has been printing a series of articles entitled "Books which have helped me," from the pens of leading

men. In the number for February, Hon. Robert C. Pitman, Justice of the Superior Court of Massachusetts, gave his experience, referring to Coleridge, Wordsworth, Channing, and similar writers, and then using the following language which is interesting because it shows in a marked degree the use of collateral works for minds of a certain sort: —

"It would hardly be just for me to close the catalogue of great thinkers who have been my special benefactors without the name of Emanuel Swedenborg. And yet I hardly know what attitude to take before him. I certainly do not sit at his feet with the humility of a disciple. His exegesis of Scripture is only rivaled in ludicrous fancifulness by the millenarians who attach numerical values to obscure sentences in the book of Daniel, or by the vagaries of what is called the Baconian cypher. I am often repelled by his gross and grotesque pictures. And yet Emerson justly says, 'Swedenborg had a vast genius and announced many things true and admirable, which, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all Churches and of men of no Church.' But the master light of this Swedish seer has come to me mainly by reflection. In youth it came in the rainbow hues of dear Lydia Maria Child; in manhood it came in the golden visions of that rational mystic, Edmund H. Sears, in the ethical meditations and the 'Garden Thoughts' of Mary Chandler Ware, and the graver essays of Theophilus Parsons. Through these I have learned much, and have received what has gone into the substance of my inmost life. A deeper feeling of the immanence of God in his creation, a sense of the oneness of all life here and hereafter, a perception of the correspondence between the natural and the spiritual world, a sight of the reconciliation between Divine Love and necessary retribution; — these and many things more I will dare to say I greatly owe to the wonderful religious genius of this unique man."

EPISCOPALIAN ROMANISM.

An Episcopal clergyman of Boston, Rev. Frederic Courtney, has lately become Bishop of Nova Scotia, and has been called upon to decide a point, as the following correspondence shows: —

"*To the Lord Bishop of Nova Scotia:* —

"My Lord, — At the execution of William Millman, in Charlottetown jail, on the 10th inst., I said the following committal: —

"'The glorious cross and passion of our Lord Jesus Christ, and the mighty intercessions of the mother of God and all the saints, be between thee and thy ghostly enemies at this the hour of thy departure, and the blessing of God, etc.'

"In consequence of this I have been charged with invoking the Virgin Mary, and making requests to her, thereby acting disloyally to the Church of England. I beg therefore, to lay the matter before your lordship, requesting that I may be allowed to publish this letter and your reply.

"Believe me, your lordship's obedient servant,

James Simpson."

To this, Dr. Courtney, signing himself "F. Nova Scotia" said in reply:—

"HALIFAX, April 30, 1888.

"MY DEAR SIR,—The words which you quote in your note of the 27th inst. are not an invocation of the blessed Virgin Mary, and therefore, in using them you have not laid yourself open to the charge, which you say has been brought against you, of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and therefore, the pious desire and aspiration that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual foes is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons is the special mention of the 'intercessions of the mother of God,' which to some people might seem to imply an assumption of the mediatorship of our blessed Lord, and an infringement of His right 'who ever liveth to make intercessions for us.' While, therefore, I do not think you justly open to blame for the use of such a phrase, I would, if I were you, avoid it, on any other occasion, as being likely to cause you to be misunderstood and wrongfully accused."

To which the Baptist *Watchman* adds:—

"We should say that the distinction between the canonical tweedledee and the uncanonical tweedledum was never more skilfully drawn than in this verdict. Of course we are only 'ignorant and hasty persons.' But it strikes us with terrible force that such blasphemous language about the 'mother of God,' is the very precious baby-talk of the children of the 'mother of harlots.'"

POPE LEO AND THE GOSPELS.

THE *Sunday-School Times* says:—

"Henri Lasserre was a gallant officer of artillery in the French army. He was a devout worshipper of the Virgin and went to Lourdes for a cure of a disease in the eyes. The holy water of Lourdes cured him. He then wrote the history of 'Our Lady of Lourdes' in a vivacious style, and provided with all the adornment which printer and engraver could give it. The work was a very great success. Then it occurred to Henri Lasserre that the four Gospels were unfamiliar to the French public because translated and published in an unattractive style. So he threw overboard the chapter and verse divisions, and made a running translation in living French, and published it with all the attractive features of a novel. His bias, as a translator, was of course Catholic, but he could not help using the words *repent* and *be converted*, where the ordinary Catholic versions have *do penance*. But the most striking part of the volume was the preface, in which, loyal son as he is, he accused the Church of withholding from the people the pure water of life and giving them sugary and watery stuff instead.

"The volume had abundant ecclesiastical indorsement. On the first page stood the *imprimatur* of the Archbishop of Paris. On the second page was an enthusi-

astic letter from the Pope himself approving the book which he had received, and giving Lasserre and his work the Apostolic benediction from the bottom of his heart. Then two French archbishops and a multitude of bishops joined in the approval. The work was a great success. Three editions were called for the first month. In eleven months it had reached its twenty-fifth edition. Then a magnificent *edition de luxe* was published, filled with illustrations, making it the most beautiful edition of the Gospels ever printed, and the secular press united with the religious in welcoming it as a God-sent boon to the French people.

"All at once, without warning, the book appeared in the *Index Expurgatorius* as a work *damnata atque proscripta*, which no one is to tolerate, or read, or retain. It was condemned with the works of the distinguished French scholars, Lenormant and Ledrain. Henri Lasserre obeys and has withdrawn his version, but only after the French people have purchased a hundred thousand copies."

AN OLD SERMON TESTED.

THE Suffolk North Association of Congregational ministers lately held a session, when an unexpected lesson was taught:—

"The feature of the session was a sermon delivered by Rev. William Barrows, D. D., of Reading. Dr. Barrows, whom his brethren have long known as a decided liberal in theology, astonished the association by reading a sermon in which the doctrine of predestination was presented in its most extreme form. The preacher asserted and argued that God, from the foundation of the world, selected certain individuals whom he predetermined to save and upon whom he bestowed such grace that they were irresistably led to repentance and faith; that all those so selected would be saved and none others.

"At the conclusion of the sermon every member of the association was called upon, according to custom, to offer comments. Although there were present a number of clergymen who lose no opportunity of opposing new-school views, one and all condemned the sermon.

"Then came the sequel. Dr. Barrows said in substance: Brethren, that sermon I wrote and preached just forty-two years ago, directly after graduating from the Theological Seminary. I believed it at that time, for it is what I was taught in the seminary, and it is exactly the doctrine which was generally preached and considered orthodox in those days. I have learned something since then. We have all learned something. I have presented this sermon in order that you may see that most old-school men of today are 'new departure' men, judged by the standard of forty years ago; and in order to make it clear that, as progress has been a good thing in the past, it may not be a bad thing in the present."

PALESTINE.

NORMAN MACLEOD, D. D., in his "Love the Fulfilling of the Law," speaks wisely of the Holy Land:—

"Not for one moment then did I feel disappointed with Palestine. It was the greatest poem I ever read, full of tragic grandeur and sweetest hymns. I did not look for beauty, and therefore was not surprised at its absence; but I did look for

the battle scenes — for the Marathon and Thermopylæ — of the world's civilization, and for the earthly stage on which real men of flesh and blood, but full of the spirit of the living God, played out their grand parts, and sung their immortal songs, which have revolutionized the world, and I found it no other than I looked for, to my ceaseless joy and thanksgiving.

HOLDING TO INSPIRATION.

THE *New-York Independent* has lately spoken strongly on the subject of the full inspiration of Scripture: —

"Dr. Crosby believes in the verbal inspiration of the Holy Scriptures, and he maintains that this is and has been the position of the Presbyterian Church. On this point he says: 'Our General Assemblies have given deliverances often, and always on the same key, on this vital question, and have plainly shown that the Church considers this doctrine of the inerrancy of the Scriptures as the very basis of all its doctrines, without which none could stand.' He is quite right, alike as to the history of the Presbyterian Church, and as to the importance of the fact involved. If the language of the Bible be frittered away and made uncertain in its authority, then the contents of the Book are rendered equally uncertain. It is only through the *words* used that we can get any access to the contents; and if we eliminate from the former such a superintendence of God in the selection of words as makes them His Word, then to the same degree we of necessity impair their authority as a rule of faith."

NEW DEPARTURE AT HARTFORD.

THE inaugural address of Dr. Hartranft, the new president of Hartford Theological Seminary, made the following points as the outline of the policy which the Seminary should adopt, remarking that it should stand for, —

"1. A scientific elucidation of the Scriptures, recognizing them as the absolute Word of God. 2. A reconstruction of systematic theology out of Biblical theology. 3. The right to reconstruct historical creeds upon a scientific basis. 4. The restoration of the Apostolic Church, and the recognition of the priesthood of all believers. 5. The recognition of the ethical as well as the Divine aim of all science; the regeneration of men in soul, spirit, and *body*. It cannot hold aloof from any movement exemplifying our human brotherhood and Divine affiliation. It declines to be a hermitage. It wants to be with men and in men and for men."

THE OLD WALL AT JERUSALEM.

IN excavating for a cellar some information of importance has been gained: —

"By excavations recently made outside the Yâfâ Gate, at Jerusalem, old masonry composed of large bevelled stones have been found, of limited extent, but still sound and strong enough to be adopted for the foundation of a new

building designed for shops. It lay only a few feet under the present surface of the ground; and without doubt is a relic of the early or first wall of the city at this point. The ancient wall is thus shown to have stood about twenty-six feet further out than the present wall of the city to the left of the Yâfâ Gate, or lower down the slope and about in a line with the face of the modern castle on the right of the Gate. The same excavations revealed the fact that the present city and all on the left of the Gate rests on earth, and not on solid rock."

GIFT–BOOKS IN FRANCE.

THE following, which *Morning Light* prints from a letter of M. Humann, of Paris, shows that our brethren have entered upon a good work, well known in America: —

"We have sent to all the Protestant ministers an offer of the *True Christian Religion* and two other of our works, all free but the postage. We have had about one hundred and twenty applications, which is very gratifying. Some of the pastors have written very cordial letters to return thanks. Some have said that they are in entire sympathy with the doctrines they read of in our books. We suppose their sermons will be inspired by some of our views, and will spread the doctrines in that way, quietly but surely."

AGAINST REPROBATION.

AMONG the articles of the Presbyterian Confession of Faith the worst is that concerning reprobation; but now a revision is called for: —

"The Presbytery of Nassau (L. I.), last month, without a dissenting voice passed the following overture to the General Assembly: 'The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise Chapter III. of the Confession of Faith (with special reference to Sections 3, 4, 6, and 7), on the ground that in its present form it goes beyond the Word of God and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members, and that said revision be sent down to the Presbyteries, and, if accepted by them, be substituted for Chapter III. in the Confession of Faith.'"

AMERICANIZING THE CHURCH.

IN speaking at the Western Unitarian Conference, Professor Swing, nominally a Presbyterian, went so far as to say, —

"I would like to see our American Churches Americanized; that is as far as I have got. The old European ideas should be taken out. An Episcopal Church for Americans, the old vestments burned up; a Presbyterian Church for Americans, with old doctrines rooted out. My heart is full of hope that the churches may become Americanized. To be Americanized is to be rationalized. In the Presbyterian Church there are two hundred doctrines, and I think about one

hundred and ninety-nine of them are not founded in reason. What I want to see coming along is a reasonable Church. The least progress of reason destroys hundreds of doctrines."

ANCIENT AMERICA.

In the Toltec ruins are found evidences of a great people once inhabiting America, of whose religion little is as yet known. The *Red Man* refers thus to recent explorations: —

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